

BUDDHISM AND SPIRITUAL RENEWAL

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RABINDRANATH Tagore has used limpid lyrical style to convey to the reader rejuvenescent aspect of Buddhism in his book "Buddhadeva". Addressing Lord Buddha-deva the great poet sings...

"All creatures are crying for a new birth of thine,
Oh thou of boundless life,
Save them, rouse thine eternal voice of hope,
Let love's lotus with its inexhaustible treasure of honey
Open its petals in thy light."

Modern youth has lost faith in eternal values. Buddhadeva's ideals hold good in atomic age. The consciousness and awareness of 'revolution of the mind' is indeed a healthy sign. Such a revolution can bring about transformation in age-old values of poetry, religion, human relationship and human nature too. Such is the faith of Prof. Charles Morgan, author of "Reflections in a Mirror".

Buddhism stresses the need to remain aware of transience of life. Life is in a constant flux and everything is changing. The factors which condition life should be properly understood, before liberation can be attained.

Life should have the sheen and vivacity which spring from Lord Buddhadeva's great and noble ideals. Cravings and life's urges have got to be analysed properly. Then alone spiritual realisation becomes possible. We often strive to attain personal perfection in spiritual matters. That is indeed a beautiful urge. But the meliorative aspect of serving larger causes should not be over-looked.

To awaken holy impulse in soul, when life's milieu is so very impure, is certainly an arduous task. But without holy impulse how can we shape our faculties of mind and heart in a righteous way. How can we wean away from tenebrous forces and unfold spiritual lucencies, lying veiled and opaque, without healthy and wholesome reflection? How very feeble our sense of truth is when temptations overcome our sensibility! It certainly requires robust spiritual optimism to outgrow such feebleness and inanity.

Gurudev Tagore has stressed the need to attain serenity of mind and heart. Nagajuna has suggested development of "Bodhi-hridaya or Bodhi-citta". With abounding love such an attainment becomes possible. Buddhism has remained such a stupendous force for peace, righteousness and enlightenment for ages past, and new generations will realise rejuvenescent and healing forces of

Buddhism, by opting for it. Such is the living faith of great leaders of thought like Malraux and Robert Ernst Dickhoff.

Quoting R.E. Dickhoff of U.S.A...”Learn to master psychic reactions which play on your mind and soul as master musician plays on his instrument; and truth and enlightenment will lead you toward elusive secrets of life.”

Rene Grousset has spoken of Kant and Madhyamika school of Buddhist metaphysic in inspiring strain...’After severing the ties of sense binding one to the world and the ego, it was necessary to detach from belief in the ego and in things.’ Such a school of Buddhist thought of pure reason existed seventeen centuries before Kant. Many German savants have sought ultimate secrets of life in Buddhism.

Western thought seems to be adversely affected by negative aspect of Lord Buddha’s teaching. But Dhamma has such positive reality, that negative stance loses its force. Only eternal reality and greatness of Dhamma can really transform ills of mankind. Renunciation and self- abnegation need deep abiding inspiration to overcome the sting of such a discipline; and that inspiration springs from founts of Dharma-kaya.

Spiritual renewal is the need of the hour. And realising the futility of shallow beliefs and faiths, new generations should endeavour to follow living ideals of Buddhism.